Deathes

Generall proclamation.

Also fine preceptes of vertuous and honest lyfe.

Si cupis immunem vitiis traducere vitam,
Ista sit ante oculos semper imago tuos.
Nam te ventura de crebra morte monebit.
Quam repetens omni, tempore cautus eris.

M. D. LXI.

LAMBETH PALACE LIBRARY

¶ To his very frend master Henry Cobbenham gent. Valentine Leigh wysheth healthe and prosperitie.

AS you haue alwais knowne me heretofore, euer (as tyme and busynes wold licence me) gladlye bent to studies, euen so you shall nowe partely perbse and enioye some fruits of the same: and for that cause as an olde acquaynted frende, I haue sent you a parcell of my exercise and labours, which is a deuise for recreation, not altogether vnpleasant, and yet indifferent profitable to all kind of persons, to whose handes soeuer it may happen to com, entitled Deathes generall proclamation, desiryng you yf you fynde therin any faulte, when ye shall next mete me, to tel me therof: and in the meane while, how soeuer it be, to take it in good parte, keepyng for that entente I haue first communicated the same to you afore any other: whiche I well know your gentylnes is such you wyl do no lesse. And so for this tyme I commyt you to god, written the laste of September. 1560.

Your assured frende to his power. V. L.

A GENERALL PROclamation, set forth, by the inuincible, famous, renowmed and moste myghty conquerour, Deathes bygh Pleiestie, Emperour of the wyde worlde terrestriall, and supreme Lorde, ouer all creature, breathyng lyfe, directed to all people, nacions, kinredes, and tongues, (from the moste to the least, inhabityng by lande or by sea, within and through the greate compasse of the whole earthe.

CONSYDERyng with our selfe that almoaste, the whole numbre of your predecessoures oute subiectes, haue dyede before thys tyme, not onely vnmyndfull of our Regall soueraignetie, and no lesse vnprepared, for our commyng, vn-

tyll the present howre of expyryng their lyues, but also altogither vnthankfull to our hyghnesse for our manifolde and moste gracious benefites daiely to them shewed, and freely geuen and exhibited. It is therfore thought requisite by oure vnsearcheable wysedome, for sundry graue and weightie considerations, to sygnyfye vnto you all, as well our myghty power and dominatiō ouer you, as also what great and inexplicable giftes, pleasures, and cōmodities, you and euery of you, doo continually enioy and receaue by vs, and at our handes. For that for the fyrst ye may, as of due tie, feare, stande in awe of vs, and make your selues redy for our commyng: and for the other, geue and yelde to vs, your most humble and condigne thankes.

Nowe

Nowe towchyng the fyrſt, we wyll begynne to make trewe relation of our myghty magnyficence, requiryng of you, to the hearyng therof, your eares with attencion and dilygence.

YF AN earthly prince may glorie in the wourthynesse of his callyng, and highnes of his dignitie, then howe muche more may we exalte our selfe in the incomparablenes of oure maiestye: for yf wee a while waie and ponder our estate, euen from the tyme of oure fyrſte creation, we are sure there can bee founde, neyther any of so noble a progeny, or els in stocke of so great antiquitie.

OVR fyrſt originall (we say) is sprong out of that pleasaunt gardeyne of Paradise, where God the omnipotent father, our soueraigne

Lorde gaue a preſcript precept and lawe to man, through the pronoun cyng wherof, our maieſty was firſt ordeined, euen at that preſent moment, whē he ſpake to Adam theſe wordes: Eatyng, thou ſhalt eate of euery tree in the gardē, but as touchyng the tree of knowlege of good & euyll, thou ſhalt not eate of it: elſ in what daye thou eateſt thereof, thou ſhalt ſurely dye the death. &c. And thus beyng conceined, our maieſtie remained, not long vnborne, and brought foorth, for the ſerpent oure mother (hauyng once deceued the woman, and the woman her huſbande) was foorthwith deliuered to vs, leauynge to vs, as of inheritance, a perpetuall ſtyng, to exanimate and deuoure the naturall lyfe of all earthly thynges, and ſo we contin ued, but as yet vnperfect

the

the ſpace of two hundreth twenty yeares, vntyll wicked Kaym, compelled vs to exerciſe and ratify our firſt force, and vertue vpon his iuſt and innocente brother, Abell, who through the violence of our deadely ſtroke, eftſoones, retourned to a clodde of earthe, frome whyche he deſcēded not long before. And thus haue we declared briefly the ſumme of our higneſſe petegrie.

Now concernyng our ineuitable myghte, and indignation, exercyſed ſythens, vppon eche bodye lyenyng, it would require hundrethes of yeres, to be by vs particularly recited. But that you moztall menne oure ſubiectes, myghte the better knowe, howe feeble your predeceſſors haue ben to reſiſt our ſtrengthy wee thynke it good, for oure more honour, to remembre a fewe exam

 ples

ples, in the stede of a numbre. And least ye might auaunt your selues to be so muche the nobler, bycause your fyrst parent, Adam, was created before vs, we beginning at him letteth you to witte, that euen he also felte the intollerable poynt of this oure thunderbolte. And sence his dayes, neyther the iuste, nor the vniuste, the good nor the badde, the rightous nor the vnrightous, the faithfull nor the vnfaithefull, the humble nor the prowde, the meeke nor the stubborne, the myghty nor the weake: the stowt nor the timorous: the wyse nor the foolysche: the wylie nor the symple: the hygh nor the lowe, the greate nor the small, the fayre nor the fowle: the swyfte nor the slowe, the healthy nor the sycke. Themperour, nor his peere, the king nor his coũselour: ỹ prince

nor

noꝛ his ſubiect: the byſhop noꝛ his chaplain: the lorꝺ noꝛ his yeomen: the nobilitie noꝛ the cõmons: The queene noꝛ her maydes: The lady noꝛ her handmaydes: the riche noꝛ the pooꝛe, are, oꝛ euer were able to plucke their heddes out of our vniuerſall yoake and collar. Neyther man noꝛ beaſt, fyſhe noꝛ fowle, ſerpent oꝛ wooꝛme, oꝛ any thyng elſe, poſſeſſynge the breathe of lyfe, in this our woꝛldely kyngedome, but they haue oꝛ ſhall taſt the deadly & ineuitable ſhot of this our myghty dart, two only excepted, we meane Enoch and Elyas, who thoꝛowgh the Omnipotents pꝛotection, haue eſcaped our handꝺs, to our no ſmall heaynneſſe. Hercules foꝛ all his myghte, noꝛ Sampſon, foꝛ all his ſtrength, coulde make agaynſt vs no reſiſtence. Hectoꝛ the wooꝛthy,

Cresus the ryche, Cyrus the politike, Annibal the laborous, nor ambicious Alexãder the great, whom the whole earth coulde not satisfie, were vnable by anye meanes to auoyde from our dint. Sara the sobre, Lucrece the chaste, Penelope the vertuous, Helene the bewtiful, nor pleasaunte Lais, coulde mene, perswade, or entice our seuerities, to spare them any one howre longar, then we had determined. Our maiestye passeth not on pleasures, we regarde not ryches, wee set not by iewels: we esteeme nothyng precious: we feare not any threatnyngs, wee moue not for manaces, wee spare not for pytye: wee relente not wyth mercye, we yelde to no ouerthrow: no dolour troubleth vs nor facte repenteth vs: but as kynge ouer all, wee vse oure prerogatiue

wyth

withoute controllment: although we confesse the same oure prerogatiue was vppon Ezechias for .xv. yeares by gods mercye restrayned, and his life prolonged. We are that dreadefull deathe, a prince of suche maiestye and notable power, that at oure pleasure wee doo reape and cutte downe euery creature, wythoute any exception. We obserue no tyme, no manners, nor yeares, no lawes, nor no rightes can wyth vs beare sway: No region no ylande, no nation, no people, neither Indes nor Arabies, nor yet thantipodies, are free from our subiection. When it is our wyll and pleasure, our power spareth not the pope for his holynes, the Emperour for his maiestie, the kyng for his highnes, the Prince for his auctozity, the bishop for his cleargy, the maiestrates for their

their offices: the monkes for their cloyster: the prieſtes, for their Orders: the Iudge for his iuſtice: the lawyer for his pleadyng: the catchpoll for his mace: the landlorde for his rentes, the merchaunte for his rycheſſe: the farmor for his goods: the graſier for his cattal: the poore for their pouertie: the mayſter for his preeminence: the ſeruaunt for his diligence: the freeman for his libertie: nor the priſoner or captiue for his bondes anguiſhe or diſtres. Whoſoeuer ouercommeth, who ſo euer vanquiſheth: who ſo euer ouerruunethe: who ſo euer breaketh down: who ſoeuer deſtroyeth, who ſo euer by fortune or manhod atchieueth to the hyghe chayre of honour, yet doo what he can, in the ſpite of his beard, we wil haue the laſt victorye. The yonge luſty gallant

lant flourishyng in the beste prime of his yeares healthy or wealthy, substanciall and ryche, beautyfull & amorous, flowyng in pleasures, araied with natures lineamentes, and swymmynge in all earthly benedictions, we can intumulate and incloase in a moment, within a filthy sepulchre, where his deade carcas shall remayne, to be deuoured by woormes, and his sowle transported to an vnknowen place. No walle, no tower, no bullwarke, no dyche, no dooze, no locke, no force, or fortresse, no dungeon, deapth or defence, canne kepe vs out, but our maiestye wyll vse our inestymable power ouer al men, in euery place. Neither haue we respect of nobility or ignobilitie, of youth, or of age: but as soone take we the chylde, as the aged, the babe vnborne, as the

aucient

ancient hozehead: the strong as the impotent: foz we doo accompt oure highnes, and so in dede we are lozd wholly of the tempozall wozld, deuouryng all lyuyng creatures, like as our bzother Tyme wasteth and consumeth in pzocesse of yeares, all other earthly thyngs. Our maiesty smileth in our cõceite many tymes when we call to remẽbzance, what innumerable people, the tyzanny of kynges, the cruelty of pzynces, the extremity of maiestrates, the partialitie of officers, wyth the rygour of the lawes haue sente here before, & dayly do send to our mansion and dwellyng place, yea euery one ỹ either warres, oz the swozde dooth confound, fyze consume, waters dzowne oz ouerflowe, famyne deuoure, sycknes exhaust, age take away, oz time doth bury: they al we

say

faye, lande at our hauen, to vs they come, one tyme or an other. We ar that onely porte, wherat, wyl they, or nyll they, they muste ones make their arriuall. And of thys thynge, aboue alother our highnes is moste able to boste, that our maiestie sendeth al mē thither, whēs thei neuer or seldom, make their return, to tell any tales agayne. And that you oure subiectes maye the better vnderstand, that we are no lesse, but a myghty & terrible prynce, the same doth and may euidently appere by our seruants & ministers, whyche ar almost inexpugnable, as perils and daungers, quarels, malicious conspiracies, battayles, murders, poysons, ruines sycknesses, edge tooles, gunnes, gynnes, snares, deceytes, and innumerable other suche lyke, of all sortes, by the

which

ancient hozehead: the strong as the

NOTE

This volume h
tight binding and
effort has been m
duce the centres,
result in d

the saye, lande at our hauen, to vs they

ne has a very
and while every
n made to repro-
res, force would
in damage

ancient hozehead: the strong as the impotent: foz we doo accompt oure highnes, and so in dede we are lozd wholly of the tempozall wozld, deuouryng all lyuyng creatures, like as our bzother Tyme wasteth and consumeth in pzocesse of yeares, all other earthly thyngs. Our maiesty smileth in our cõceite many tymes when we call to remẽbzance, what innumerable people, the tyzanny of kynges, the cruelty of pzynces, the extremity of maiestrates, the parcialitie of officers, wyth the rygour of the lawes haue sente here before, & dayly do send to our mansion and dwellyng place, yea euery one ꝑ either warres, oz the swozde dooth confound, fyze consume, waters dzowne oz ouerflowe, famyne deuoure, sycknes exhaust, age take away, oz time doth bury: they al we

say

saye, lande at our hauen, to vs they
come, one tyme or an other. We ar
that onely porte, wherat, wyl they,
or nyll they, they muste ones make
their arriuall. And of thys thynge,
aboue alother our highnes is moste
able to boste, that our maiestie sen-
deth al me thither, whes thei neuer
or seldom, make their return, to tell
any tales agayne. And that you
oure subiectes maye the better vn-
derstand, that we are no lesse, but a
myghty & terrible pryncs, the same
doth and may euidently appere by
our seruants & ministers, whyche
ar almost inexpugnable, as perils
and daungers, quarels, malicious
conspiracies, battayles, murders,
poysons, ruines sycknesses, edge-
tooles, gunnes, gynnes, snares,
deceytes, and innumerable other
suche lyke, of all sortes, by the
which

lyche men do ſuffre eyther hurt perdition or other damage. What man is there liuyng vnder the ſterres, that wonld not hartyly laugh if he were but a while in our place or throne, to ſee bothe kynges and maieſtrates vpon lyght diſpleaſures, or for ſmall offences, violently to forze our cruell ſtyng, to take away the liues of their ſeruantes or ſubiectes, whãas they them ſelues cannot obteyne at oure handes, for their owne lyues, any ſure patente for ſo lyttle tyme, as halfe an howers ſpace: yea and oure maieſtie ofte tymes for oure pleaſure, dooth not ſuffre them to lyue many minutes, after the bitter & heauy deathe of their ſaid ſely vnderlynges. And in this one point alſo, our highnes hygh preminence muche ſurmounteth all the reſt: that although oure

fatall

fatall bigour is common ouer all men, yet the daye and tyme of our comming and approch is so vncertayn, that euery one except a fewe in numbre as Moses, Aaron, Ezechias, Symeon. &c. or euer they bee aware of vs, or yet do loke for our commyng, are dayly with our mace sodeynly arested and entrapped. It is a wonder to see, howe all people leade their lyfe without any remembrance of our maiestie: & more meruayl to behold their greedy desire of worldly thynges: from the fruition wherof, we take them vterly away or euer they can or haue throughly enioyed any smal part or portion of the same. Where the ambitious dothe continually gape so for honor & promotion, as though they were immortall, our maiestie vntwineth the threde of his life in

lesse thã the twinklyng of an eie by reason wherof, foorthwith his honour fleeth away, & nothyng there remaineth but a vile clod of donge and clay. Who seeth not the proude man, so despisyng al mẽ, as though he should shortly be exalted into the third heauens, where we, in a moment, ouerthrowe his great glory, sende hym to Lucyfer, his greate graund master, in the depth of the helles: Who noteth not, the lecherons and glutton, so pamperynge his bealye, and seekyng to satisfye his lustes, as though he wer a consumyng insatiable: where we many tymes sende hym sodaynely on message to our brother Pluto, to suffre woorthyly with hym moste terrible paynes. ye see manyfestlye the ryche and the couetous, so scrappynge, and hoordynge, the

worl-

worldes wicked mucke, as though they wente aboute, here to stablishe their dwellyng endlesse: Where we in a sodeyne, leaue their dead carkases to wormes: yelde ouer their sowles to be perpetually tourmented with horrible deuyls. And for the most parte, we do steale vpon al mē, at such vnset steuēs or vnware times, as we do apprehend som slepynge, some drynkynge, some eatyng, some dancyng, some singyng, some weppyng, some sorowyng, som laughyng, some woowyng, som maryeng, some bargaynyng, some byeng, some selling, some trauailyng, some restynge, some rydyng, some saylyng, some huntyng, some learnynge, somme teachynge, somme defrawdynge, some pollynge, some buyldynge, some ouerthrowynge, somme catchynge, some spendyng,

some at noone days, some at night, some in the morning, and some in the euening, and some at mydnyght It is a woꝛde to beholde, howe ingrate our commynge is to all people, except it be to a very fewe: we meane such, as ar eyther ouerwhelmed with great cares, sorowes, grenous tormentes and extreme paynes, or els to suche as remayne in execrable captiuitie, seruitude, or bondage: To all other sortes, we are as welcome as water into the shyppe. Lord what a reuell and disturbance we make, where as wee come once in place. If our maiestie take our progresse to the noble maiestrate, or welthy rich man, thā maye ye see verified the sayenge of Syrake, whyche sayth: Oh Death howe bitter is the remembrance of thee, to a man that seketh rest and com-

comfort in his substãce and riches: for he is so vnprouided for our commynge, what wyth the loue of the worlde, the loue of hys rychesse, offices, & possessions, the loue or affection to hys deare wyfe, chyldren, howses, gardens, and pleasures: & what with the heauye trouble and wooryme of conscience: the bitter remẽbrance of hys former lyfe euilly spent: the recompẽce and restoryng of euyl gotten goodes: besides that his extreme feare, painful sickness, and anguysshe: that yf the mooste mercyfulle grace of the Father almyghtye, bee not presente, heetaketh Dispayre for hys chiefeste refuge: and in the tyme of thys hys passyng, (through oure arrest) hys wyfe crieth out, hys children wepe, his seruantes bewayle, & hys frendes lamente: that there appeareth

nothynge but ſorowe and heuynes on euerye ſyde. Further, his eyes by vs once ſhut and cloaſed, there is by and by no ſmalle adooe and ruffle in his houſe, his children will to law for their patrimonie, his executours for his goodes, his wife for her portion and dowry: the ſeruantes for their parte, wyth ſuche thunderynge threatnynges, cruell wordes and countenaunces one to an other eche bodye pylferyng and patchyng, ſcamblinge and ſnatchyng ſtealynge and catchynge, as oure hyghnes beleueth that in our ſayd Brother Plutos kyngdome, there is not the like tragedies. After like maner, when our maieſtie repayreth to the cotage of the poore man or needye, foorthwith he is no leſſe vexed, callyng to mynde his manifolde and moſte heynous offences,

the

the doubtful place and vnknowen Iudge whether and before whom he must presently go, to make answere for al his crimes, curses, sinnes, and vnpaciencie, with other euyll deedes by him cõmitted, in the tyme of his lyfe. Besydes this, to leaue his poore wyfe, and childzen fatherlesse, in penury and comfortlesse, is no small cozsey to his poore harte in that laste howre: they lamentyng, cryeng and moste bitterly cursyng our hyghnes for so bereauynge theim of their chiefe and onely defence of poore lyuynge.

Thus where soeuer our maiesty is, or abydeth, there is nothing els heaude nor seene but deepe syghes, loude scrikyngs, wofull wringyng of handes, and heauy salte teares: For we are named to bee Lorde of lamentation, kyng of all sorowes.

gouerner of miſeries, & the ground of all kynd of greuous calamities, yea, what infelicitye is there wyth tongue to be ſpoken or harte to bee thought, but our maieſtie ſometymes put them in vre and exerciſe? If our highnes come ones to a conflict or battaile, as we are neuer abſent, we do warant you, frō any ſurthe, though there were a hundreth of theym, in ſundrye places, at one momēt of time, thē forthwith there mayst men ſee of all ſortes of miſeries and miſchiefes heapes and aboundaunce. Some are ſente to vs fightyng, ſome fleeyng, ſome aſſailynge, ſome yeldyng: ſome come to vs headleſſe, ſomme ouerthrowne, ſome clouen to the teeth, ſom thruſt thrōugh the hart, ſom riuen in pieces by gunſhot, ſom ſtriken downe, ſome troden vnder foote, ſome gaſpyng,

ſpyng for breath: ſome moſte pro-
foundly yellyng and gronyng. So
that by theyr moſte hydeous cla-
mours, dolorous ſyghynges, and
dredefull ſhowtes, it is ryghte well
knowen, ſene, and perceyued, and
they throughly feele, that our ſayd
highnes is amongeſt theim, as a
bloude thirſtye god, to receaue the
bloudy ſacrifices of their woful ly-
ues. And thus from tyme to tyme,
hath thinexplicable power & might
of our maieſtie flouriſhed ſens the
fyrſt kilyng of iuſte Abell, hither-
to, and ſhall ſo continue, vntyll the
vtter conſummation of heuen and
erth by fyre. For theſe therfore and
ſundry other conſiderations, it be-
commeth all you oure ſubiectes, of
force and neceſſitie, to feare our in-
eſtimable indignatiõ & diſpleſure.
Nowe alſo we wyl let you part-

fie to vnderstande with what sin-
ceritie we doo minister our iustice:
for seeyng that true equitie and iu-
stice consisteth in equall indifferen-
cy to be distributed to al men alike
without any fauor or respect, then
dare and may our maiestie boldely
challenge, that there is none iuster
thenne wee. For who can, or euer
could reproue vs of partialitie, se-
yng we execute our force as wel a-
gaynst the prince as the abiect, vp-
pon the ryche, as the poore, extin-
guishynge the lyfe of eche lyuynge
creature, vnder one our law, order
or decree & first constitution. If gi-
fes coulde haue bribed vs, possessi-
ons haue satisfied vs, requestes o-
uercome vs, or plesures haue wo
vs, then are we assured, we shoul
shortely haue proued the welthies
the rychest and the happyest vn
d

der the sonne. But oure hyghn esse neuer spared any that euer remayned within the compasse of our dominion or iurisdiction, sence the worldes fyrste creation, hetherunto, No not that Innocente and myghty prince, IESVS, the deere beeloued sonne and heyre of oure omnipotente Father: but euen hee also felte and susteyned the myght of our violence, through the faithfull dyligence of Satans trustye mynisters, the wicked Iewes.

Thus haue we partely aduertised all you mortall creatures, our subiects, of ỹ terrour of our inuincible puissance, and the righteous seueritie of oure Iustyce. And nowe shall wee brefely signifie vnto you what innumerable benefyttes all personnes, of eche estate condition and degree, doo dayly receaue by

our

oure auctozitie. And fyrste, foz thobseruyng of ozder, we wyll begin with you Emperozs and Empzelles, you kyngs and Quenes, you pzinces and pzinceſſes, and all ſuche ſuperiour maieſtrates, beeynge our chiefe and pzincipall ſubiectes: If our power were not, wee ſaie, ye, of all other ſhoulde lyue in moſte cares and fearefulnes. Foz we of our clemẽcy, take away your traitours, pzoſtrate your enemies, ridde you of your rebelles, and extinguiſhe your aduerſaries, reſtoryng your bodies to ſuertie, youre realmes to tranquillitie, your people to peace, and abundance of all thynges; where as if the vigour of our maieſtie were not, they would abandon you from your ſceptures and diademes, bereaue you of your eſtates: caſt you into moſt greuous thzal-

thzaldom and miſeries. Alſo what gracious good tournes doo all cō-mon welthes, and al ſozres of peo-ple ſuſtein by our fauozable frend-ſhyp and magnificēce: Which way coulde the landlozde enioy his lan-des, rents and poſſeſſions: the mer chant his goodes and his merchan diſe: the huſbandeman his cozne & his cattall: the crafteſman the pzo-fite of his facultie and ſcience: the labouret his hyze oz his wages, if our power were not: What matro-nes vnrauiſhed, what wyues vn-defiled, what maides & virgins vn deſloured ſhould there be thzough-out the whole erth, if we were not a rightous reward to thoffenders: What wealthy men ſpoyled, what good men wzōged, what poozemen oppzeſſed, what wicked men eral-ted, what honeſt mē abiected, what

tra-

trauaylours murthered: what iuſt men betraied, what officers kylled and reſyſted ſhould there be, yf we were not a terrible ſcourge to the wicked? What religion, what lawe what equitie, what fayth, what iuſtice, what truth, what innocency, what Chaſtytie, what wedlocke, what honeſtie, what Obedyence, ſhoulde bee founde or ſeene in any place, if we were not the goulf that ſwallowe all tranſgreſſours? Nay, what wrong, what iniurye, what diſobedience, what manſlaughter, what theft, what treaſon, what conſpyracyes, what lyinge in wayte, what bloudſhede, what oppreſſion, what extorcion, what rape, what inceſte, what fornication, what adulterie, what witchecraft, what ſorceries, what hereſies, blaſphemies and mooſte deteſtable Iniquityes

woulde

woulde abounde and ouerflowe in euery place, if our grace were not the rooter out of malefactours. No countrey, no realm, no citie, no towne, no village, no hamlet, nor any mans habitation coulde stand or continue any tyme vncorrupted defaced, or vtterlye destroyed, yf it were not oure pleasure to shorten the lyues of euill and wycked men, and to cutte of the pernicious, vnfruitefull, and rotten membres of all inhabited regyons. Throughe the bountyfulle and beneuolente goodnes of our maiestie, Religion is establyshed in his due honoure and reuerence: the Gouernours obeyed in the mynistration of theyr lawes: the godly are cherysshed: the meke are suppozted: those that are vertuous are estemed: the iuste are preferred: the honest commended:

and

and al publike good ordres and sta-
tutes conserued. Who can then de-
ny, the premisses duely wayed, but
that our highnes inuincible power
is to all mortall men, a thyng most
necessary: as without the whiche,
the whole earth wold in short tyme
bee so replenished with iniquitie,
that euen hel it self (as we thinke)
would be the better of the twayne.
Moreouer, this inconuenience we
correct, would haue ben, and come
to passe, yf wee had suffred all na-
tions and people to haue remained
styl on liue, frome the beginnyng of
the worlde, vntill this present day:
that tenne suche earthes as this is:
would not haue sufficed to haue fed
and preserued theym with necessa-
ry sustenaunce. And nowe for the
declaration of our sundry other be-
nefits, who seeth not, how the nea-

ter our maiestie dooth approche to the faithefull, the hartlier they doe reioyce: and when wee come, they imbrace vs cherefully: to the poore & oppressed our presence is ioyous: to the captiue confortable: to the tormented, happy: to the pacient in his extremitie of sycknesse, wyshed for: and to innumerable others very acceptable. And that our subiect Job ryght well knewe, whenne he cried: Wherfore is the lyght gyuen to hym that is in miserye, and lyfe vnto them that haue heuy hartes, which longe for death: and though it come not, woulde digge it out of high places, which also woulde be exedynge glad and reioyce, if they could fynd theyr graue any where. yea and our subiect Syrak reporteth no lesse of our maiestie, saying Oh Deathe, howe acceptable and

good is your iudgemente vnto the nedefull, & to hym whose strength fayleth, or that is nowe in his laste age, or that is full of care or feare-fulnes, vnto him also that is in de spaire, or that hath no hope or pa-cience? Thus you see well howe the commynge of our hyghnes is gratefull to an infinite multitude. Fur thermore, sens that now it evi dently appereth, the whole worlde to be almost drowned in filthines, and shamlesse maners, flowyng in deceates, and surmountyng in op-pression: where neither faithe, pie-tie, peace, iustice, rest, or quietnesse remaineth. Where moste horrible crimes rule ouer al: where the bro-ther intendeth the bane of his bro-ther: where the sonne oft thirsteth tyll we fetche his father: where the

woman

woman ofte longeth tyll we ſtrike her huſbande: where the man as muche hungreth tyl we catche his wyfe: wher emoſte men ſcrapeth, coveteth and hourdeth: where eche man ſpeaketh fayre, and wooꝛketh the contrary: where chaſtitie is cõtemned, and matrimonie polluted: where hunger, thyꝛſte, ſickneſs, impotencie, nedynes, nakedneſſe, pouertie, impꝛiſonment, and ſo many daungers and continuall labours doo aſſayle men on al ſydes: where all kynde of miſeries doo ſo compaſſe all maner of creatures, that none oꝛ veraie fewe in numbꝛe, in all their lyues, can lyue one whole daie out of ſome vexation oꝛ trouble. Nowe what wyſe manne is here then, that ſettyng apart al affections, and ryghtely ponderynge the manifolde cares, perils, greefes,

and sorowes wherwith mans lyfe is enuironned on euery syde, dothe not worthelye iudge our maiestyes commynge, to be daily wisched for: yea, and those creatures to be thryse tymes blessed, that sooneste aryueth at our sure landing place. Such is the beneuolence of oure hyghnesse, that we fynyshe al paines, we loose all bondes, we dryue awaye feare, and exclude all doubtes. Yea, and lyke as men before (their concepti- and natiuitie) knew no lack, no he- uines, no penurie, no oppression, no distresse, vnquietnes or trouble: no more shal the good fele any the like beyng once passed our narowe and strayte passage. And as our maie- stie supposeth in our conceite, who so hath once escaped the terrour of our violence, he standeth by and by safe on the shoare, and derydyng

laugh

lawghyng at the foly of others his ſucceſſours, whyche had rather be ſtyll tombled and toſſed with the ſtormy tempeſtis and horrible ſurges, in the cruel & troubleſom ſeas of worldly miſeries, thā to prepare themſelues redily to paſſe through vs into quietnes. Thus haue we ſufficientely opened & proued to all you our louyng ſubiectes, the force of our highneſſe, the iuſtice of our maieſtie, & the beneuolent clemencie of our gracious goodneſſe, that (regardynge youre moſte bounden dueties of allegeance) ye might the rather in cōſideration therof, feare and obey vs, worthily eſteeme vs, and humblye thanke vs.

FINALLY forasmuche as oure maieſtie doth wel ponder and perceaue our owne highneſſe (in this latter age of the worlde) which dra

weth faste to his appoynted ende and consummation, to be wel nere growne to the latter tyme of oure yeares: and consyderyng also that our myght, force, and violence (by reason of our shorte continuaunce hereafter, is nowe farre more extreme to all people, then it was at the begynnyng, when Adam, as ye reade, lyued. viii. hundreth yeares. Noe. ix. hundreth and. xv. yeares, and Abraham Clxxv. yeres, where as we doo not suffre you oure subiectes nowe adaies ye le, and most of this tyme, to lyue passyng fiftye or. lx. yeres, or at the vttermost resyityng very fewe tyl they may attain to the nũbre of. lxx. or ful. lxxx.

Further, for that we throughely perceiue, that sens our fyrst creatiõ at the fall of man, when he was banished out of that pleasant garden

of

of Edom, there was neuer age of all the fiue ages past, that euer did flowe or abounde in all kynde of iniquitye and abhomination, as this laste age dooth, whiche waloweth all togither in sinne and wickednes, and is growen to such mischief, that if it should long endure, men wold scant beleue, there were either God, heauen, or helle, after this mortall lyfe: but that by oure separation of the lyfe from the carkas, both body & soule wer vtterly extincte: yea and all hope of resurrection frustrat. We therfore of our maiestiesmere motiõ, special grace and beneuolence, wishyng the safegarde of all, and the distruction of none, if it might be, do presently publish and declare vnto you, & euery of you, our louing subiects, throughout our hole earthly dominions

this our generall pleasure, precept, and laste commaundement (beyng the only ground, waightiest cause, and pithyest matter, ment, intended and expressed in this our Proclamation) that we in the name of our owne Supreme maiestie and hyghnesse, doo generally wyll and requyre you, and neuertheless in the behalfe of the father omnypotente, oure eternall soueraigne doo straightly charge, and commaunde you, and euery of you, of what sexe, age, state, degree, or condition soeuer ye be, or hereafter shalbe, immediatlye vpon the recept, syght, hearyng, notice or publication of these presentes. all delayes and excuses sette aparte, wyth asmuche conuenyente spede and dylygence as is possyble, euery one of you, prepare youre selues wyllyngely to leaue

this

thys vayne worlde, and to forgoe the vanities, inticementes, and deceaptefull pleasures of thys frayle and transytorye lyfe, makynge you redye and meete, to attende and wayte on our maiestyes personne, where and whenne so euer ye shall by our auctorytye be sodeinly summoned, cyted, or called: that at our vnknowen commyng: ye may be thorought oure hyghenesse arrest founde gladde, and preste to passe into an other muche better lyfe, replenyshed wyth al stable ioyes and tranquylytye. Further, exhortyng all you oure louynge subiectes in the meane tyme, to fall to repentaunce for youre former euyll lyues, to crye hartelye to the almyghtye, to graunte you hys mercye, to Sacrifyce to hym youre humble prayers, euen frome the bot-

bottome of your ſorye and contrite heartes: to obeye his commaundementes: to ſeeke onely his prayſe and honour in all your deedes: to relieue your poore brethren with parte of your goodes: And to conclude, to lyue chriſtianly, to deale iuſtly, and to paſſe youre tyme vertuouſely, that beeynge once paſſed vs, ye may enter into the glorious kyngedome of God the Fathers dere ſonne, and our halfe brother, Ieſus.

Fayle ye not this to dooe, as ye entende, not onely to auoyde ours but alſo his terrible indignation for dooynge the contrarye, and alſo incurre in the latter dreadefulle daye, the heauye bitter, and mooſte wofull domynyon of oure cruelle Succeſſoure, Deathe eternall. Where, we aſſure you, remayneth no

nothynge, but moste horrible paynes, inexplicable tormentes, myserable sorowes, endlesse displeasure, ineffable terrour, and gnasshyng of teeth, with fyre and brym stone perpetually bournynge, and durable for euer.

¶ Geuen at our maiesties inuisible honour and pallaice imperiall, Situate in the Ayre Region, the laste day of June, in the yeare since our highnes first creation, accordyng to the writyng of the Hebrues, fyue thousande. v. hundred, and eyghtene.

FINIS.

Here folovveth fyue precep-tes of pure and honeſt lyfe.

FIrſte, To feare, prayſe, and honour Almyghty God, the eternall Creatoure of heauen and earthe, and all thynges therein conteyned, with an humble and faithfull mynde, that is not defiled or contaminated with fleſhely luſte, worldly deſires or wicked affections, is the chief and moſte principall poynt of perfect vertue or vnſpotted lyfe.

The nexte and ſeconde is, That a man warely take hede to his talke, ſpeeche, or tonge: That he neuer ſpeake eyther blaſphemye of God, ſlaunder of his neyghbour, or any wicked lyes, or vntruth. And for his better inſtruction, let manne haue alwayes theſe three tymes apointed for communication in his remembrance: Not to ſpeake but when a queſtion is aſked of hym, or when neceſſitie conſtrayneth hym to demaunde a queſtion: or to enforme or enſtructe any parſon in knowledge, vertue, or honeſt maners to the parties edification, to whome he ſpeaketh. In theſe three only preſcribed tymes, Speche

is

is better then ſylence: In all other tymes it is better to holde a mans tongue then to ſpeake, for ſylence is the handmayde to wyſedome and prudence.

The third rule or precept is, To be lowly and gentyll of behauiour and maners, that is, To ſalute euery man gladlye, to preſume before none, to contemne or deſpiſe no perſone (be their eſtate and condition neuer ſo meane, poore, or ſymple) And this rule is ſo profytable to ȳ ſocietie of mans lyfe, that it wil not only procure, and continue a good name to him, who ſo vſeth it, but alſo to bringe to paſſe, that he ſhall haue eche man to bee his frende, and none to be his ennemy.

The fowerth rule to be learned is, To abandon and vtterly eſchewe all bodylye luſte, vayne pleaſures, play, and ydlenes, the nourither of vices. And to forſee, that thoſe baites and enticementes be with vigilancye wholly abiected & repulſed. For who ſeeth not in ſteſhelye luſt and delytes, three continuall euyls, that is to ſay, The exhauſtynge or conſumynge of the lyuely vygour and powers, as well of the body, as of the mynde: The haſtenynge alſo of

time

ryueled age, with the shortnyng of mans lyfe. And the heapye and moste wofull bitinge or gnawynge of that belly scorpion repentaunce. Now in pleasures and play what is there followinge, but extreme folye, waste and losse of that precious treasure Tyme, and in the ende (for the moste parte) mysserye, pouertye, and dispayre. And as for polenesse, is not onelye of all these euylles aboue rehersed, but also of a thousande mischiefes moe, the very patrone, ladye, and maystresse, and the readye pathewaye to Pluto his infernal dwellyng place.

The fyfthe rule or poynt to be learned, is, Daisely with dilygence and attencion to applye thy seke to some vertuouse and godly exercise, that is to say: Thou muste addicte thy mynde to the studye and learnynge of some serious and lawdable science, or knowledge, whiche maye eyther presently be a lanterne to thy lyfe and behauiour, or nowe and hereafter profitable to the mayntenance and lawfull honeste augmentation of thy lyuynge and substaunce: lettynge no daye escape without dooyng somme beneficiall exercyse, that at the visitation of syckenesse or age,

thou

thou bee not oppressed with myserye and indigence, for the lacke of humayne necessaries, whyche wyll then ouerwhealme thee with intollerable calamities.

¶ Thus endeth these fyue preceptes of vertuous and honest lyfe, wourthye to bee marked, and folowed.

Perused and allowed according to the Quenes maiesties iniunctions.

Imprinted at London by
Henry Sutton dwellyng
in Pater noster row
at the signe of the
blacke Boy.
The .8. day of January.
Anno. M.D.L XI.

John Wolley

LAMBETH PALACE LIBRARY